

# THE REHEARSAL Of Observator, &c.

1. The Militia Justify'd to be Inherent in the Crown. 2. And the MOBB Notions of Government Confuted. 3. Of Limitations of the Crown. 4. And Incapacity in Kings. 5. The Observator Confounded.

From Saturday January the 6th, to Saturday January the 13th, 1704.

1. Country-m. **W**E parted last upon the Point of the MILITIA. Which thou said'st was Originally in the Power of the PEOPLE. And how it came afterwards to be put into the hands of the King (thou say'st, N. 74. of last Dec. 30.) is a Subject that wou'd prove Invidious, and Perhaps not suitable to the Intent of thy Discourse. What do'st mean by Perhaps?

Obs. That's a Word we Use, when we have not a Mind to Speak out. And so is a Reserve, to put what Meaning upon it we Please, if we shou'd be Question'd. Yet Easie to be Understood by a Willing Mind! Thou Can'st not but see, That, without a Perhaps, the Intent of my Discourse was to get the MILITIA out of the Queen (or King's) hands, and have it back again into the hands of the PEOPLE; Whence I suppose it has been Wrested or Trick'd, some How or other. Therefore I put in the Word Invidious, That this Subject wou'd be Invidious! And to whom? I pray Is it not to the Crown? You Cannot suppose it wou'd be Invidious to the People, to Assert and Stand up for THEIR Rights and Prerogative SUPREMACY!

Country-m. This is all as Plain as the Nose on ones Face. But how wilt thou do with the Act of Parliament, 13 Car. 2. c. 6. Which Declares, That the SOLE Supreme Government Command and Disposition of the Militia, and of all forces by Sea and Land, and of all Forts and Places of Strength, is, and by the Laws of England ever was the Undoubted Right of his Majesty, and of his Royal Predecessors, Kings and Queens of England; And that Both, or Either of the Houses of Parliament cannot, nor ought to Pretend to the same; Nor can, nor Lawfully may Raise or Levy any War, Offensive, or Defensive, against his Majesty, his Heirs or Lawfull Successors.

Obs. Go on, Read the Next Words.

Country-m. And yet the Contrary thereof hath of late Years been Practis'd almost to the Ruin and Destruction of this Kingdom.

Obs. Ay, that is Right! Thus says the Act. And yet the contrary—you see the Act says Contrary. I hate those that Quote a thing by Halves. When it is All out, you see it makes Plainly for ME! Is it not Plain?

Country-m. Exceeding Plain! But hark ye, BAYES, The Act do's not Pretend to Invest the King with the Militia, and full Power of the Sword, as if Granted to him by that or any former Parliament; But Recognizes it as a Right Undoubtedly Inherent in the Crown; And that by the Laws of ENGLAND, is Ever was so. When was it then in the People? Or, are not King and Parliament as Good Expositors of the Laws, and ought to Know them as well as my Master BAYES, or any from whom he Receives his Intelligence?

Obs. Thou'r't still Flopping me in the Mouth with the Laws and Acts of Parliament! But if the King has the Militia, it must be some Law or other that Gave it him. Else, how came he by it?

Country-m. If it be Inherent in his Office, to have the SOLE Power of the Sword, as this Act of Parliament speaks; Then we must Look for the Law that gave it him, as High up as the Law that made the FIRST King.

2. Obs. That must be some Parliament.

Country-m. What King was it Call'd that Parliament, which made the FIRST King.

Obs. Why? Cannot a Parliament be Call'd by any but a King?

Country-m. Who else shou'd Call it?

Obs. The People.

Country-m. What! All the People in the Kingdom?

Obs. No. That's Impossible. But such as They Please to Choose for their Representatives.

Country-m. Who They? Is that All the People then, that must Choose?

Obs. No. For they can no more Choose Representatives, than they can Choose a King. But the Free-holders shall Choose for the Rest.

Country-m. Then it is not such as the People PLEASE to Choose. But the Choice must be made for them, whether they PLEASE, or Not. But pray tell me, who made these Free-Holders? Did All the People Choose so many of themselves to be Free-Holders? And do they Hold from the People? Are not All the People as Free as They? Are not all Free-born? Or, are these Free-holders Born with their Tenures of Free-hold about their Necks! As thou Ufist to Ask me, if Kings were Born Booted and Spurr'd, and the People with Saddles on their Backs? so I may say, Are all the People Born with Ropes about their Necks, to be Hang'd, Drawn and Quarter'd, and all that they have Dispos'd of, as these Free-holders shall Please to Vote?

But again, Have all these Free-holders an equal Vote? Are All of them Allow'd to Vote?

Obs. No. Only those who have a Free-hold worth so much a Year.

Country-m. Who Excluded the Rest? Then it is not Free-hold do's it, but Riches, those who are Worth so much. And who has Determin'd what that Proportion of Riches is shall Qualify a man to Vote?

Obs. It is not Riches. For a man may be Worth 100000 pounds, and yet have no Vote, if he have no Free-hold.

Country-m. And yet he may have 100 of these Free-holders to Clean his Shoes, and Run his Errands. We say Money is the Blood of the Nation. And one Merchant may be of more Use to the Nation in Trade, than half a County of Free-holders of 40 Shillings a piece, or 10000 of such Free-holders as we see Vote in Turtle-Fields at an Election.

Therefore these Regulations of Government cou'd not come either from the Free-holders, or the People. For such Regulations must be Establish'd and Statute'd, and well Known, before some of the Free-holders

holders could take upon them to Vote, and the other Freeholders not Qualify'd; the Rich and Trading Part of the Nation, who had not Free-holds; And the Great Bulk and Body of the People shoud stand Quietly and Tamely SUBMISSIVE, to see their Lives, their Liberties, and all that they had, and their Religion too, put under the Arbitrary VOTES of a Few of their own Number; without their Consent being so much as Ask'd; Or any Remedy or Appeal allow'd them in any Case, tho' of the Greatest Oppressions and Tyranny! And then to call this Liberty and Property, and the Freedom and Birth-right of the People, and of every single Person in the Nation!

These Notions are Senseless and Sortish, and Impossible to be Receiv'd by Any but such a BAYES as Thou art, and the Unthinking MOBB that follows Thee. And comes not from any NATURAL Incapacity, or Weakness of Judgment. No. It is a POSSESSION, and being Abandon'd and Given up to the Spirit of Nonsense and Contradiction! Which Begets that of Fury and Madness!

To all others it is Apparent, That these Regulations of Government, and All our Laws must come from a SUPERIOR Authority, and PRIOR to those Laws which it makes. And that the Militia (of which we are speaking) or Power of the Sword, must be Inherent in whoever bears that Authority.

And that to Allow of Resistance or Coercion against that Authority, is perfect Anarchy, and a Dissolution of all Government. Which is therefore Wisely Damn'd by our Laws. See the Statute, 12 Car. 2. c. 30.

And that the Body of the People cannot so much as Choose Representatives for themselves, as we have just now seen; And therefore, That, as they could not be the Original of Government; so can never Government DEVOLVE upon Them, or be RESOLV'D into Them. Tho' Crafty KNAVES make use of Their Name, to Delude the Simple, and Raise them up to Rebellion, and Disturbance of Government, as well as their own Destruction.

3. *Obf.* Hey day! Thou'rt grown Tovy Rory indeed! At this rate, no Limitations can be put upon any King.

Country-m. None of Coercion, as the Statute above Quoted tells us, as well as the Reason and very Being of all Government whatsoever. But there may be Limitations of Concession from the Prince. And such are all our Laws. This is the Doctrin I have Learn'd. And as yet have heard no Dis-proof of it. It being founded upon Scripture, Reason, and Experience; And fully Acknowledg'd and Recogniz'd by our own Laws and Constitution. Against which nothing has yet Appear'd, but the Madness, and Rage, and Billings-Gate of BAYES, and the Scandalous CLUBB, and their IMPOTENT Malice, because they cannot find what to Answer; Who therefore, as the Prophet Describes those who wou'd not submit to the Law and to the Testimony, That being Harshly bestead, they FRET themselves, and CURSE their KING, and their GOD, and Look upward. And he tells what they shall get by it. They shall look unto the Earth, and behold Trouble and Darknes, Dimness of Anguish, and they shall be Driven to Darknes. ISA. viii. 20, 21, 22. Whoever will Look unto ENGLAND, when the Law and the Testimony were Thrown down, in the Times of Forty One, and these MOBB Principles set up, will Behold TROUBLE and DARKNESS, and all the Rest that the Prophet speaks. And it must be so Again, if these Principles Prevail. For the Consequence is Natural. All these are the Natural EFFECTS of ANARCHY. It is all Darknes and Trouble.

And if Placing the Power in the PEOPLE, and a Coercive Power over the Crown, be not ANAR-

CHY; Answer what I have said. Do. And let all thy Scandalous Clubb Help thee. Lay your Heads together, and Answer the STATUTE I have Quoted; or Explain it, if you can, from Barring all Coercive Power over the King, either in the People, or in the Parliament.

Shew from Scripture, or any Authentick Record, or from any History, your MOBB Original of Government in the PEOPLE. And when it was, That there was no POLITICAL Government in the World.

Or shew from Reason or Experience, That there can be any Fix'd or Sett'd GOVERNMENT, of what Sort soever, upon that Foundation of Deriving its Power from the PEOPLE.

But if you can do none of these things (As I am pretty sure you never can) Then it is to be Hop'd, That the Miserably DELUDED People, who have been so Long, and so Fatally BEWITCHED, to their own Ruin; will, at Last, Recover their Senses, and see the things that belong unto their Peace. And will Adhere to the Laws and Constitution, rather than unto such Screech Owles of Syrens, who have neither Sense, Reason, Law, or Scripture on their side! And all WOFULL Experience against them! in our own Country Especially! And within our Memory!

4. *Obf.* At this Violent Rate, We must not only Bear all the Male-Administrations of our Kings: But if they shoud Run Mad, or had the Plague, We must not Remove them.

Country-m. No Evils in their Administrations can be of such Hurtful Consequences to the People, as those of Anarchy and Confusion. Or so Hard to be Cur'd. And in Case of a Personal Incapacity in the Prince to Administer the Government, as Insanity, Lunaty, or Madness; the next in Blood that is Capable ought to Administer, but in the Name of the Prince, and by his Authority. Thus during the Leprosy of Uzziah, his Eldest Son Jotham (who succeeded him) was over the King's House, Judging the People of the Land. But was not King till his Father Dy'd. 2 Chr. xxvi. 21, 23. And after Nebuchadnezzar had been turn'd to a Beast for Seven Years, when his Reason Return'd to him, his Lords and his Counsellors sought unto him, and he was Establish'd in his Kingdom. Dan. iv. 36. The Line of Succession was not Broke, nor the People Discharg'd from their Allegiance, for the Madness of their Prince, which is generally suppos'd to be the Case of Nebuchadnezzar.

And there was no Comparison, as to Mischief to the People, betwixt their Bearing Patiently that Heavy Judgment upon their Prince; And what their Case wou'd have been, if they had Rebel'd against him, and set up Another in his Place; because (as they might then have Truly said) he was a Beast!

5. *Obf.* I wou'd never have submitted to a Beast! If I had been there, I wou'd have set up a Moumouth, or some body else against him.

Country-m. I doubt it not! But what if thy Moumouth had been Beaten? I doubt a Whipping had not serv'd thy Turn.

*Obf.* But what if my Moumouth had Prevail'd? There's a Suppose, for your Suppose! And we wou'd have made the Crown ELECTIVE.

Country-m. What wou'd the People have got by that? To be made a Poland or a Hungary!

*Obf.* But what if that Nebuchadnezzar had been a Papist? I'm sure they wou'd never have Bore with him then! At least Daniel and the Jews.

Country-m. He threw the Jews into a Firey Furnace, for not Worshipping his Idols. Whom he wou'd he Slew, and whom he wou'd he kept Alive. And at last Run Mad for Pride. And yet Daniel and the Jews were very Faithful to him, and Pray'd for his Life, and the Life of his Son. Tho' he had Destroy'd Jerusalem, and Burnt their Temple.

*Obf.* I was going to Call THEM the Beasts! This Bible Ruins us! I begin to think the Common People shoud not Read it! And We dare not, as Yet, flatly Deny it. Thou'rt turn'd my Head round! I'll talk no more with thee to Night. Hereafter, I'll Barr Bible, Laws, and Reason! Then I shall deal with thee.